

THE BAPTIST.

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Young ladies are now to be admitted into the Southern Baptist Theological Seminary—so many as are going as missionaries to the foreign field. It has been a long felt want. A special course of instruction in Bible study and missions has already been planned, and President Mullins solicits correspondence with all young ladies who contemplate going to the foreign field. It corresponds to the training school of our Northern brethren which has done so much in the way of instructing lady missionaries. It is the beginning of greater things for the Seminary, for the missionaries, for the cause of missions and for the world. The very best missionaries of the cross are the ladies who have gone into the homes of the heathen where men cannot go and told to the heathen mothers and daughters the story of the cross.

The associational season will be on now, in Mississippi, in a few days and will continue well nigh two months.

These seasons are great epochs in our denominational life. They constitute a series of church rallies all over the State. In some parts these meetings have begun to drag heavily on the churches; but not so with us. With us they get better and better as the years go by. There are several improvements that ought to be made still. We can improve the meetings by dispensing with the "reading of the letters," by turning them over to a wide awake committee on a "digest of letters," or "the state of the churches," as indicated by the letters, whose duty it shall be to go through them and bring in a *ringing* report *WRINGING* from them every item of interest they contain, or fail to contain. Then if a committee on enrollment or membership, or credentials would be appointed immediately on calling the body to order, whose duty it would be to enroll, from the letters and the delegates themselves, all those who are entitled to seats, just as is done in our State Convention, it would greatly facilitate matters. Then again, if we would not spend all the first day in useless talk about organization and then spend all the next day in rushing matters so as to get away, it would help matters

greatly. A deliberative body ought to take a little time to deliberate about matters of eternal importance especially. In these meetings the effort mainly ought to be to see what the churches are doing and how to encourage and stimulate them to do what they were organized to do—the preaching of the Gospel around the world, which involves enough of work in small

ported from the churches as are coming up, now. Let's make them real Holy Ghost meetings in so far as we can by looking to Him for guidance and power.

Samuel F. Pearson, the great and good sheriff of Cumberland county, Maine, of which Portland is the county site, is dead. He was elected to that difficult

office on a promise to close up, and to keep closed up, the blind tigers ("pigs" as they are called up there) and all other dens where whisky was sold. He did not wait for affidavits. It was enough for him to know that the law of the commonwealth of Maine was being violated. He raided them and arrested them and destroyed their wares and fixtures, breaking up the business completely. Oh, yes, he was threatened and all that, but being a man he went right on with his work of enforcing the law against all evil doers until his name has a world wide reputation. With grit and ingenuity he discovered all the tricks and smart devices of the whisky men to conceal their goods. Some of these confiscated machines and devices he exhibited in a lecture tour made in the interest of law and order. Mr. Pearson demonstrated to a certainty that prohibition will and does prohibit—if you have a man in the sheriff's office, a man of exceptionally strong spinality. What we need now is to have a few thousand men of the Pearson type to be distributed throughout the country, from which the people can choose the kind of timber that is needed in the man they make their sheriff in every county in the republic.



THE BILOXI BAPTIST CHURCH.

details, to bring out the best thought of the best brains in the land. In these meetings it can be ascertained definitely what churches have Sunday Schools and what churches have them not. It can also be ascertained what churches are contributing to the cause and what churches are not.

Let the churches send their best men and women, and "instruct" them to go and stay until the last benediction is over before they come back—and also "instruct" them to bring back the news, what was done, etc., and then give them a chance, on their return, to tell the churches what was done. We ought to have the best meetings this fall that we have ever had; for there have never been such revivals re-

Does he invoke the protecting care of three Gods? This was his benediction last

What?

Lord's Day: "Now may the blessings of God, the Father; God, the Son; and God, the Holy Spirit, rest and abide upon you all forevermore." It reminds one of the confusion of the poor Peruvians when the Spaniards forced them by the sword to accept Christianity. The interpreter informed them they were required to declare there were three Gods, and one God, and that made four Gods. Is the above a "form of sound words?" Let some one who knows speak out.

THE BAPTIST.

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T. BAILEY, Editor and Manager.

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Worthy of Imitation.

In view of the widespread alarm as to what is to become of our country churches, the old fountain creek church, in Rankin County, eighteen miles from Jackson, and ten miles east of Tazewell, is a happy example of what can be done in time out of ten of all our country churches.

This church twenty-five years ago and less, was one of the best in the whole country. It was in the midst of a large and well-to-do neighborhood. Hundreds of people attended once-a-month services. Her protracted meetings were the social and religious events of the season. Her membership was nearly two hundred of the more substantial men and women, anywhere to be found.

In the course of time these old people began to answer the call to the realms above, while the young people by the scores went off to college and to other communities engaging in business never to return, and, of course, the church took a turn, and began to "run down" rapidly. It was hard to have a Sunday-school; so hard that they quit trying to have one. It was hard to pay their pastor; so hard in fact, that his salary was cut down to \$125, and some feared it might be hard to get that. Just at this time as if to add dismay to weakness two of the very best leaders moved into another community, taking out a large share of the financial underpinning of the church. Some thought that they would not surely go down, with the population greatly reduced and the membership gradually thinning out. But they rallied, the young men and the few comparatively old men left, and new leaders came to the front, from the ranks of those who hitherto had not taken any active or leading part in church matters. They added \$25 to the pastor's salary, gave more for missions; and, just the other day, at the close of a good protracted meeting, when fifty or six young people were added to the church, at the suggestion of Bro. Hartman and Pastor O'Briant,

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they called the pastor for half time to begin right now—and three or four leading members and good stand-bys were absent and yet to hear from.

That grand old commoner and statesman like Christian and Christian-like statesman, Dr. Gambrell, says that every ten families in this country can support a pastor for full time, if they will only give one-tenth of what they make to his support, which would make his support just exactly equal to theirs. It is true and it can be done. But most of our churches in Mississippi, have more than that many families, and are yet content to run along on one Sunday or two at the most. It ought not so to be—it is a real, burning shame. Let them arise and imitate the action of the young men and boys of Mountain Creek, who are all poor and hard working every one of them; but are willing to chip in enough to have a pastor for at least two Sundays and Saturdays before in every month. Everything will take on new life in that neighborhood; for they are heart and soul in it. They will have happier homes, rear better children, give more for missions, have more to give, live better themselves, make better crops and have a better state of affairs in general. For it is certain that those who give of their means, to the cause of Christ, out of pure love to him, shall never lack for any good thing, that they should have. God loves, with a peculiar love the "cheerful giver"—that is the hilarious, the laughing, happy, the glad and joyous giver, and will manifest this love in many, many ways.

Let a very great many other churches follow the lead of Mountain Creek in renewing her youth, at a time when others are getting ready to go all but out of service for the Lord, having been discouraged because of diminution in their ranks, by death and removal to other communities; and let them lengthen their cords and strengthen their stakes for the best service in all their history.

Notes and Comments.

The Union Theological Seminary (Presbyterian), at Richmond, Va., sustains a \$5,000 loss by fire, which originated in a gas plant.

A very favorable symptom is the emphasis that several strong journals, not exclusively Baptist, are putting upon the vicarious atonement of our Lord Jesus Christ. *The Interior* says on this point: "Language is incapable of conveying any meaning unless both Old and New Testament teach vicarious salvation. It is the scarlet thread which runs through precept and ritual. No process of unraveling can dispense with it which does not destroy the fabric into which it is assiduously woven." If this doctrine is not true, then many passages in the New Testament are to our mind absolutely meaningless. It is safe to stand by the Book, intelligently interpreted.

Some of our exchanges are speaking out in no uncertain sound on the heresy of the

universal fatherhood of God. This to our mind is a healthy symptom in the "body of Christ." If all are now God's children, John 1:12, "But as many as receive him, to them gave he power to become the sons of God," is a useless statement; for how can one become that which he already is?

In our Lord's days upon the earth, certain Jews, who depended much upon their parentage, their lineal descent, were very bold to claim God as their Father. After Jesus had a few words with these arrogant Jews, the complexion of matters was much changed. No wonder; for his words were sharp and clear. He said: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning; and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."—John 8:42, 44. We become God's children and he our Father by faith in his Son.

The "Southern Evangelist," has sold out to the Christian Observer.

"Some few years ago an association of ministers at Lexington, Ky., started a new Presbyterian paper, at a price far below that of other Presbyterian papers, for circulation in quarters that had not been reached by the religious press. They made a good, sound, profitable, and uplifting journal, one that has done great good. It has been maintained at great self-denial on the part of those who have edited it without recompense, and indeed at a pecuniary loss. Although a very creditable subscription list was secured, yet the expense has been greater than the income. We admire and commend the work which they have done. They have now transferred the subscription list of the *Evangelist* to the *Christian Observer*, and its subscribers will receive the *Christian Observer* this week."

This is the old story over again. Brethren, with good intentions, but no experience, establish a paper, and being anxious to reach all, put the price lower than the expenses, and hence fail on the financial side. It is bad enough for brethren to lose money on these adventures, but the worst thing is the injury done the denomination while these good-meaning brethren are getting their experience and getting rid of their money.

A WORD ABOUT "LASTING HYMNS."

This is a song book of 250 pages, and about as many songs with music. One of its merits is the happy combination of the best old hymns and tunes with the most choice new hymns and tunes. It is well adapted to the use of Sunday Schools, prayer meetings, Young People's Unions and the regular church services. Its price, only 35 cents per copy, prepaid, puts it within the reach of almost any church. Heretofore it has been issued in round notes only, but the publishers are now

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bringing out a shape note edition at the same price. The hymns are sound and the music first-class. The Mississippi Baptist Publishing Co. has on hand a large supply of these books, and can start them to any place by return mail or express. Send your orders to us; we will give them prompt attention.

Eastfork.

For six days, from August 9 to 14, the writer held forth the Word of Life twice daily to large congregations at this historic old church—a mother of churches in the mother of Associations. Pastor T. C. Schilling is the faithful and greatly beloved bishop of this excellent people. His people believe in him, and he well deserves their confidence. The meeting was held especially for the revival of the church membership only one sermon being preached directly to the unconverted, yet fifteen joined by experience and baptism and two by restoration. The church was helped and it is now to be hoped that they will go from one to two Sundays a month.

This is where Bro. J. H. Lane wrought nobly and faithfully for God for ten years. For a year or more his health has been somewhat impaired but having rested, with the exception of preaching to one church, he is about well again. Of course some good church or churches will be after him forthwith, for we cannot allow a man like Lane to rest when he is well. He was most valuable help in the meeting and stands nobly by Pastor Schilling. Men like these are doing a work that only the hereafter will reveal. W. F. Y.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

The Passion Week.

SUNDAY.

The Triumphal Entry. Matt. 21:1-11; Luke 19:29-44; John 12:12-19. "At length the time of the end had come. Jesus was about to make entry in Jerusalem as King: King of the Jews, as Heir of David's line, with all of symbolic, typic, and prophetic import attaching to it." As the King with His followers was approaching the holy city, He asked two of the disciples to fetch Him the young ass whereon no man ever yet sat. They brought him to Jesus and spread their garments upon the colt and set Jesus thereon and they praised God with a loud voice. The multitude of visitors from Jerusalem went out to meet the Lord, for they had heard of the wonderful act of raising Lazarus from the tomb. When the Pharisees saw how the people were following and praising, they said the world had gone after Him. As the Master drew nigh, He saw the City and wept over it, for He saw pass vividly before His prophetic eye, the enemy encompassing the city, and dashing it to the ground with not a stone left upon another. In A. D. 70, the words were literally fulfilled, when Titus, the Roman general took the city "after one of the most harassing sieges re-

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corded in history. The Temple was destroyed, and more than a million of Jews that were crowded in the city are believed to have perished. Great multitudes suffered death by crucifixion. The miserable remnants of the nation were scattered everywhere over the world." In the eventide, Jesus entered into Jerusalem, into the temple, and when He had looked around, He, with His disciples, retired to Bethany.

MONDAY.

The Cursing of the Fig Tree. Matt. 21:18-22; Mark 11:12-14. As Jesus returned in the morning to the city, He became hungry, and seeing a fig tree; He came to it, and finding no fruit on it, He said let there be no fruit from thee henceforth forever, and immediately the tree withered. To the disciples who were marveling at this, He said, if ye have faith, ye shall not only do this, but ye shall have power to cast the mountain into the sea. All things that ye shall ask in prayer believing ye shall receive.

Second Cleansing of the Temple. Matt. 21:12-17; Mark 11:15-19; Luke 19:45-48; Luke 21:37-38. Jesus went into the temple and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and seats of them that sold the doves. He healed the blind and the lame. When the chief priests and scribes saw the doings of Jesus, and the children crying Hosanna to the Son of David, they were moved with indignation. Jesus said to them asking Him if He heard what these children were saying, out of the mouth of babes and sucklings thou hast perfected praise.

TUESDAY.

Christ's Authority Challenged. Matt. 21:23-27; Mark 11:27-33; Luke 20:1-8. As Jesus was walking in the temple, the chief priests, scribes and elders, wanted to know of Him whence came the authority under which He was acting. The Lord replied by asking them if the baptism of John was from heaven or from men. They were afraid to say that John's baptism was from heaven lest Jesus should say, why did ye not believe him? They were afraid to say from men, for fear of the people, for all verily held John to be a prophet. When they answered that they did not know, He said neither will I tell you by what authority I do these things. "Note that Jesus' reply was not a dexterous evasion, but it went to the root of things. He demanded that all the facts, and not some alone, should be investigated: Their plea was so grossly and manifestly dishonest, that further discussion on that point was worse than useless."

Letter From Bro. Simmons.

CANTON, CHINA, July 5, 1902.

DEAR BRO. BAILEY:—I want to thank you for the good paper, THE BAPTIST, that you are making and sending to us. I am rejoicing, at long range with you all, and especially with Dr. Lowrey, in the success of the College. While I have not heard from home as to the amount raised, yet I am almost certain the \$45,000 has been

raised. The Baptist has done a good part in this work. May God bless THE BAPTIST and Mississippi College, and all connected with both.

We have just had our quarterly meeting. The reports were good. About 150 have been baptized during the half year. And we are planning for some advanced work next year. We make our estimates for the next year at our July meeting.

With love, I am yours fraternally,

E. Z. SIMMONS.

Women Students For the Seminary.

A committee appointed by the Board of Trustees of the Seminary reported the following resolutions, which were unanimously passed by the Board at its late meeting in Asheville:

"Your committee appointed last year to report on the propriety of establishing in connection with the Seminary a training school for young women who feel called to become missionaries, beg leave to report:

1. That we find that there is a necessity, distinct and urgent, for such a school for Southern Baptist women. This need has been apparent for some time and has been constantly accentuated by the fact that many of our women have had to enter upon their work without preliminary training, and the further fact that others have had to go to northern schools for that purpose. Truly we ought to have some arrangement of our own.

2. That after conference with the faculty of the Seminary we find that instructions well suited to the young women can be provided without expense to the Seminary.

3. That there are no dormitories or boarding arrangements for the young women at the Seminary, but that we are assured that economical arrangements can be made for their board in the neighborhood of the Seminary. If this plan should work satisfactorily, as we feel confident it will, we may hope that a suitable dormitory may be provided for the young women, and that the generosity of our people will also devise some method for their support while in this course of training.

4. That we commit this matter to the Faculty of the Seminary, requesting that the matter be duly considered, that they undertake such work in this direction as seems wise to them, and that they report to the Trustees year by year as to the prospect and value of the work."

I wish to add that in accordance with the above instructions, and under the conditions set forth therein, the Faculty are prepared to welcome any young women who desire to avail themselves of our courses of study. I shall be glad to receive letters from any such, and furnish all needed information.

E. Y. MULLINS,
President.

When you want Bibles and other books, write to THE BAPTIST. You can get what you want, get it promptly, and at prices that compare favorably with the lowest anywhere. Note that our prices quoted always mean that the postage or express will be paid by us.

A Dangerous Doctrine.

It is becoming quite common in certain circles to hold and teach the doctrine of such a division of the public school funds as that taxes paid by white people shall go for the support of the white schools, and the taxes paid by negroes shall go for the support of the negro schools. On the first statement of the suggestion, or proposition, some people will be caught by its plausibility, and they will consider it a fair division of the fund.

Such a proposition is in direct conflict with the Constitution of the State, which clearly and distinctly provides for the distribution of the public school funds among the different schools, white and colored, according to the enrollment of pupils. Before such a division as is proposed above can be had there must be an amendment to the Constitution, which is not always easily and readily brought about. A few men elected to the legislature on this issue could not make the change, and the Governor himself is powerless to bring about a change in the manner of the distribution of the school funds. He can only recommend legislation on any given subject and not infrequently his recommendations are not even considered.

Such a distribution of the school funds would be manifestly wrong, even if it could be made legal. The object of the public school system is to reach and help all the people, to give all, regardless of race, color, or previous condition, the rudiments of an education, for the betterment of all the people of the State. Negroes are people, and they need the uplifting influences of the schools. The argument has been made that education makes them more accomplished criminals. It would be doing that race a great wrong to deny them proper school advantages because some of those who attend the public schools have been convicted of crime—forgery, for instance. Many white men have been convicted of the same crime; shall we therefore close the schools? The court records will show that the majority of negro criminals are the low, ignorant and depraved class. It is useless for any one to attempt to prove in this day that education makes the negro wiser. He cannot be proved. Instead, then, of closing their schools by withdrawing a large part of the funds, rather let us improve their schools, and encourage them to avail themselves of these advantages and opportunities.

We could with equal fairness say that the taxes paid by the rich ought to go for the support of schools for the rich, and the taxes of the poor people go for the support of schools for the poor, as to say, the white people's taxes for white children, and only the negroes' taxes for the negro children. One is as fair and as just as the other. Either would be a monumental blunder and a grave iniquity. Just as well say, the school taxes of the corporations should go to support schools for the stockholders, and the taxes of operatives for the support of schools for their children. But the office seekers who advocate a new division of the school funds

would be far from suggesting such an application of the taxes of corporations; there are too many interested voters on the other side who would be heard from on election day.

Our people are pretty unanimous against class legislation. It is agreed that no individual or class should be discriminated against. As a free, generous and broad-minded people, with a keen sense of right and justice, we never have been willing for the poor and weak and needy to be imposed upon and legislated against. When such a proposition is made as would practically close the public schools for the negro children, let us rise up and say, we will have none of it, we stand ready to help lift the burdens from the shoulders of the poor and ignorant, whether they are white or black.

When Gen. Wade Hampton went over the State in 1876 speaking to the people in that memorable campaign he addressed the negroes as well as the whites, and he promised them protection under the law, and he told them that their public schools should be kept open and improved. This pledge he sacredly kept. He was too great, too broad-minded, too far-sighted to say, "the white man's school taxes for white schools, and the negro's school taxes for the negro schools." He felt that these people needed and deserved all the help that the white people could give them, and we believe that the people of the State will continue to show the same spirit that animated him, and pursue the same wise policy he outlined.—The Baptist Courier.

Sherman.

The protracted meeting just closed at this place was the best, from a spiritual point of view, held here for several years—from start to finish.

The church desired and prayed for a spiritual manifestation of Divine presence which was abundantly answered.

Our people are not an emotional people but so strong was the spiritual manifestation among us that we had some old fashioned rejoicing, quite a number to stand up and testify for the Lord and most of us got a "Benjamin's Mess."

This community is largely of religious tendencies and the material is not as plentiful here as at some places, yet there were 8 conversions, 7 baptisms, 2 restored and 5 joined by letter—14 additions in all.

Eld. T. A. J. Beasley did our preaching. He claimed that his tonsils were below par, so the sermons were short and fine.

In concluding this, will say that our town with a population of about 200 has 3 different (white) church organizations.

The members of the other churches met with us regularly, gave a helping hand and seemed to enjoy the services ever so much. How I wish we were all one! But as I understand God's Word I can never be anything in belief but a Baptist—I can't go to them at all. And presuming they are just as conscientious and as well informed along their line as I, makes the gulf impassable.

Yours in Christ,

J. I. WADE.

Purvis.

I aided Bro. W. K. Red, one of my members, in a meeting at Purvis, for some six days. A back door was made in the church—not so easy a task—so that we had a back door revival as well as one at the front door. Greater good was perhaps done in withdrawing the hand of fellowship from two members, than in receiving the four that came.

Bro. Red has done a substantial work there and the church is more hopeful than it has been in some time. They are in line to build up a good strong church and Bro. Red is well qualified to lead them. He is an able preacher and a prudent pastor. It was pleasing to hear how he gets out among his members. That is the work of a pastor.

The Lord bless this faithful servant of God and that noble people among whom he labors.

I. P. TROTTER.

August 14, 1902.

Visit to Stonewall.

Several miles south of Enterprise, on the Mobile & Ohio Railroad, there was located soon after the war of the States, a Cotton Factory, bearing the name of Stonewall. It did not start large, but has attained very large proportions, and is doing a very extensive business.

The Baptists in Stonewall are possibly about 300 strong in numbers; but are not burdened with great wealth. Some of the best citizens, however, are of that persuasion and Capt. T. L. Wainright, the General Manager, is a quiet, liberal member of the Enterprise Church.

Bro. Wainright helps the Stonewall church, however, in various ways and is most highly esteemed thereby. He and his family have recently passed through the deep waters of affliction, in the loss of a loved daughter, not long married. Bro. W. A. Roper is pastor of the church.

On invitation of brethren of the Sunday-school, the undersigned spent last Lord's day there. Bro. Tucker, the Superintendent, made arrangements for meetings, and it resulted in three distinct services—morning, afternoon and night, all being well attended. Considerable interest was manifested.

Our home was with the family of Bro. J. C. Priester, and Bros. Crawford and Everett showed us much kindness. We were pleased to meet Bro. Clark, former pastor of the church, and other friends of other days.

L. A. DUNCAN.

August 11, 1902.

Hickory.

I have been with J. E. Chapman, of Newton, for the past ten days. Spent a week with him at Bethel, his home church. We had a fine meeting, 32 baptized. He has a fine church. They give over one hundred dollars for missions, and God gave them 32 baptisms. Good church. Good pastor.

T. J. MILEY.

An Outing.

Through the kindness of my church, I was given an outing for August. So Mrs. Searcy and I soon went out of Biloxi, then out of Jackson, out of Clinton, and finally out of Mississippi. A brief stay with our old friends and then we were out of Monroe and very soon we were out of Louisiana. About 7 p. m., on the 7th inst., we reached the flourishing old town of Warren, Ark. Here we were met at the train by Mr. Al Martin, one of the leading business men of the city whose wife is a sister of our son-in-law, J. C. Clarey. Here we rested and enjoyed all the good things that life can afford. But our destination was 25 miles in the country, but they are connected by phone, and soon after our arrival we were assured that a good team and carriage would be at our disposal next morning. A drive of 18 miles brought us to the hospitable home of a lady and sister who was a pupil of mine in 1858. Here our team was fed, were given a good dinner, and the usual noon nap of your scribe was in evidence. Then a drive of 6 miles made in an hour and ten minutes, brought us to the large old farm house where we found our daughter, Mrs. Effie Clarey, later, her husband arrived, and we were rejoiced to meet them.

Mrs. Clarey is our baby. I have not seen her before in three years.

Now, as to the place of outing. The rooms are large and airy (when there is any air stir), beautiful old-time shrubbery yard and nice shade trees, front and back—broad halls and porches, and four or five hounds. I am told that you can start a deer in the woods here in an hour, almost any time. Here is the large lot, and barn for the horses and mules, and the spring under the hill. This is a fountain flowing out a large stream of cold and delicious water, a spring house is built over it where the milk is kept cool, the churning done, the butter and the different kinds of milk kept cool all day. Here also, dressed fowls and different kinds of fresh meat are kept cool. Here is an old-time gourd, with a long handle, from which to drink from this grand old spring. Here are large Bermuda pastures with fat cows, and calves in separate departments, nice flocks of goats and sheep.

Soon after we reached here I saw a kid hanging by the hind legs under a peach tree while his hide was nicely slipping off—the kid was scarcely dressed till a fat lamb was hung up in his place and went through a similar process, large white peaches, cantelopes and water melons without money and without price. A large cot out under a good shade enables me to study the laws of nature, and the power of morpheus. The old piano that used to sit in our parlor at home, is here and the same deft fingers touch the keys. Surely this is the place for our outing. Sunday—and all go to church a mile away at New Liberty. It was my privilege to organize this church 42 years ago. Of those in that organization, only one old brother was present Sunday. In 1860 I was pastor of four

country churches in this county, all of which are still thriving. There were Sunday to hear me preach, a number of representatives from all four of these churches. Among the number several men and women far past seventy, rode from ten to fifteen miles, my own sister, Mrs. Moore, in her 72 year, drove 20 miles and got in by ten o'clock. An old brother, by the name of Robert Andrews, whose church I served in 1860 and who is in his 89 year, rode six miles to come, and said he was not at all exhausted. It has been such a delight to meet so many old friends. I feel like I have lived my life over again. But this is so personal you can consign it to that big-mouth basket if you choose.

J. B. SEARCY.

Crystal Springs.

The meeting at Crystal Springs closed Monday night after nine days. Bro. Harris preached to the entire satisfaction of pastor and church. His sermons will linger long in our hearts to warn, rebuke, and comfort.

The results were not such as we hoped for, yet we believe that lasting good was accomplished.

There were 11 accessions to the church, for of whom were by baptism.

Bro. Harris will begin a meeting with Pastor Jno. P. Culpepper, Gloster, on Friday night, August 15th, which they expect to run until the 25th. Then he expects to return to his home in San Antonio, Texas, after a delightful month in Mississippi.

Very Truly,

W. A. McCOMB.

Braxton.

The meeting at Braxton resulted in thirty-three additions to the church, twenty-four of them by baptism. I helped Bro. Sutton here last year and again this year. He is an anointed leader. They have built a splendid new house this year, and I haven't seen such congregations in a long time.

P. I. LIPSEY.

Receipts for Foreign Missions.

We give below the receipts for Foreign Missions from May 1st to August 15th, 1902. Some of the States are helping nobly in the advance we are trying to make. Other States are falling back. See how your State stands and then inquire as to what your church has done and then consider whether you have helped as you should to carry forward this great work which the Master has committed to us:

Virginia.....	\$ 4,078 70
Georgia.....	2,845 14
South Carolina.....	2,406 73
Kentucky.....	2,119 13
Texas.....	1,575 94
Alabama.....	1,102 98
Missouri.....	1,018 25
Tennessee.....	758 66
Mississippi.....	717 80
Maryland.....	652 81
Louisiana.....	502 11
North Carolina.....	440 21
Florida.....	132 11

District of Columbia.....	106 66
Arkansas.....	45 50
Indian Territory.....	22 65
Oklahoma.....	18 84
Southern Baptist Convention..	387 10
J. Stout, Mem.....	2,500 00
Sundry.....	49 00

\$21,480 35

A Good Meeting.

We have just closed a fine meeting at New Hope, nine miles southwest of Columbia. Twenty-five accessions—twenty-two for baptism. It is a great privilege to preach the Gospel to such a noble people. Pastor J. W. Steen has done a good work here and the people appreciate his efforts.

W. A. HEWITT.

Columbia, Miss.

Meetings.

I finished my last meeting for Bro. J. J. Walker yesterday. This is the seventh meeting I have held for him in the last thirteen months. In these meetings there have been 226 conversions and 161 accessions to his churches. (The others promised to join other Baptist churches.) Besides we organized one church with 27 members which now has 50 members.

Bro. Walker is one of our very best pastors, and I hate to tell him goodbye, but I must go to the Seminary in October.

Truly

B. B. HALL.

Recuperating.

My correspondents will please address me, Livingston, Ala., till 1st. September. Here I shall drink mineral water and rest to above date, then return to my pastorate at Natchez, I trust prepared to do the best work of my life.

God has given gracious revivals where I have labored this summer, the churches being greatly benefitted and fifty have united.

Bro. L. A. Moore is supplying my pulpit to the satisfaction of all.

Yours for THE BAPTIST.

G. B. BUTLER.

Gloster.

We are in the midst of a great meeting. Dr. Harris, of Texas, is doing the preaching. Three additions yesterday. We have never had such large crowds at church before. Pray for us.

JNO. P. CULPEPPER.

Some Good Meetings.

First. The fourth Sunday in July I crossed the "Father of Waters," and joined Bro. E. E. Smith at Crowville, La., where we labored together for the Lord until Thursday when I had to leave. The Lord was with us in great power from the first, and much good was done. I do not know how many were baptized, for Bro. Smith baptized the day I left.

Smith is a good man to work with and a good preacher to have with you in your work. He is now in Mississippi at Blue Mountain where he can be communicated with. So if any one wants help write him.

S. R. YOUNG.

Is the Faith of Our Fathers the Faith For Their Children?

BY L. V. GREGORY.

[Prepared at the request of the committee and read before the Delta Workers' Conference at Clarksdale, Miss., June the 27th, 1902.]

Questions are asked often times when it is known what the answer will be before a word has been spoken or a sentence uttered. But in giving an answer it is necessary to assign some reasons for such an answer, either affirmative or negative, which will be done in the present discussion.

To my mind the answer a consecrated Baptist could give is an absolute emphatic unquestionable affirmative. Not only is it the faith of their children but for all men everywhere, for every race on continent or island, at all times and in every condition. If it is what their children should have every other man's child should have the same. I do not agree with the idea that one faith is just as good as another. Away with it forever.

Our Fathers had as they do now confessions of faith and do not claim for them absolute perfection. These are only abstract statements of what they believed the Bible to unmistakably teach. To say there were no erroneous doctrines embodied in these creeds would be to claim for them infallibility. These are parts of the skin which has been colored by stain, in the course of time delivers itself of it. Fallible man, though with an infallible Bible cannot produce a work without some errors.

Our Fathers in various sections of the world and at different periods of our history had not the same document but different ones, formulated at different places and at various times. It is very gratifying to be able to notice the remarkable agreement of them. There are some small unimportant disagreements but upon the fundamentals they are a unit. This is not strange when we observe they are statements from the one and same book. On the old homestead when I was a boy, my father had a ditch constructed in order to drain a piece of land. About 18 months ago I crossed that ditch. It does not look now as it did when first constructed, — through the years it has been deepened and widened by the many strong currents of water that have passed along within its banks, yet it is the same ditch still carrying water — it has done before. There have been only small changes in their confessions yet the same faith with greater depth and breadth.

The unity of the various confessions is force, a power for drawing men to the simplicity of the Bible. "In unity there is strength." Here they were united, not for strength itself. Possible and deep inlaid conviction made them one. The words: "We are not divided, All one body—One in hope and doctrine, One in charity" are fitly applied here.

Our Father's faith was a real thing to them, a thing of life, abounded in its sphere, and productive of beneficence and spirit-

ual life.

Here let us get clearly before us the general and specific meaning of faith as used in the treatment of this subject. 1st. It is a firm conviction of the truth of what is declared either by way of testimony or authority without further evidence. 2nd. (In Theol.) It is the assent of the mind or understanding of the truth of what God has revealed. These are the definitions as given by the Standard Dictionary and are very concise statements. When once our fathers were convinced of the trustworthiness and truthfulness of divine statements outside testimony was unnecessary.

This faith actually existed in their lives, having been appropriated by them, in a word assimilated. Here the opposite is true. The divine truth, the higher, is not taken up into a higher sphere by the lower but the higher truth takes the lower up into the higher sphere, though the lower is the assimilator. The true relation that existed between them and their faith was never lost sight of. They did not exist for the faith but the faith for them. Their faith did not live apart from them but lived in them, they did not live for themselves but lived for their faith, their lives did not make their faith what it was but their faith made their lives what they were. Simply a declaration or profession was a small part of it but the outflow of the life which it actuated. The adage, "clothes do not make the man" was born in wisdom. They were not satisfied with eternal adornment of professions of faith. It must exist within.

Our Fathers were real characters, having great moral force, a powerful influence, all of which was the result of a real faith. In order to have force of character something must be believed. They believed something and as a consequence their lives were great forces among men. No man has great weight with men without first having fixed in himself definite fixed principles, having a consciousness that upon these he must succeed. He has moral force, power to convince, and power to draw men to himself. One day I was in conversation with a Jew upon some points of his religion and I asked the position of another one in our town. He replied "I do not know anything about him, he believes nothing, I want to have nothing to do with a man who believes nothing." This is the conviction of men the world over. He who believes nothing has little or no force. Our Fathers were strong forces for "the faith once delivered to the saints."

The words, "The faith of Our Fathers" conveys the idea, that it is transferable. Did it originate with them? If not they must have received it from some source, and if they did, it is capable of being handed on down. If it had not been transferable it would have ended with the apostolic age and every succeeding age would have been born into existence destitute, awaiting the goodness of God to give to it as he did to the age of the apostles. First to the apostles and to all succeeding believers.

The Bible was the foundation they

built their creeds upon and drew their confessions from. Faithfulness to their faith immortalized them to all future generations and has staggered the world. They willingly went to the stake for it because it was founded upon the Bible.

To them the Scriptures were supreme authority upon all questions touching the lives of men. Differences of opinions were tried and settled by them. Their tenacious holding on to the Bible has its reason.

They were believed to be of divine origin and where God spoke upon a subject it was settled without question. The Bible to them was a record of God's thoughts, an expression of his will, and his will in all matters was paramount. The part of man was simply to find out God's will and then unquestioningly submit. Other than this was a great crime and monstrous sin. The Lord laid special stress upon certain duties and wherever they observed this, it was their earnest endeavor that they should receive the same from them. They believed and taught that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" that the man of God may be perfect, thoroughly furnished unto all good works." It was true that men had done many good things and spoken many words of wisdom but they were far from being equalized with Scripture, for one is of human origin and the other of divine. Other books and writings had their origin in human minds and whatever was human was regarded as such. The works of great geniuses took hold the minds of men but not the heart, they were honored for their worth, read for their value, and followed as far as right, but when they stood opposed, our Fathers separated with them. They could not speak authoritatively of the soul, its origin or destiny. There were no statements as "thus sayeth the Lord and their claims were unattested by powerful works. In a word there could not be found any trace of Divinity and they were relegated to the rear while the Bible was acknowledged with all its claims.

The Bible was accepted in its entirety. To doubt a portion of it would have been to discredit the whole, therefore they sought not the fellowship of him who would dare to do it.

Then Higher Criticism as we have it now, lay silently in its grave as it deserves to do today. They knew nothing of the Jehovahistic and Elohist divisions of the Pentateuch, the twin prophets of the book of Isaiah, of Abraham the myth or of the legendary part of Gen. These characters and books had been divinely attested to and this was sufficient for them. Human testimony was always put aside for the divine. Wisdom in this present time has made some men so great that they consider their judgment greater than Christ's, but not true with Our Fathers. They were always ready for God to be found true, and then they found him. It is claimed by the Higher Critics that all scholars of any repute acknowledge their position. We prefer to be found in the faith of Our Fathers

who never "bowed the knee to Baal."

They believed that man was direct from the hands of God, that he was created as such and placed in the garden of Eden. They believed the first chapter of Genesis as firmly as the 3rd Chapter of Matthew. If one could be discredited the other could on the same ground. Evolution was no problem for them and the theory that man came from the tad-pole or fish would have found no sympathy with them.

Our Fathers claimed God as their Father and did not reject his Word. During this year the Editor of the Independent having given his views on the "Dangers of Liberal and Conservative Theo." was asked how to avoid them. The only conclusion that can be arrived at from reading his reply is this; reject the conservative and accept the Liberal. He says, "Even if this and that story about God's talking with men some thousand years ago should prove to be only an edifying talk; if God did not keep Jonah alive in the belly of the great fish, or the pious Jews in the fiery furnace, yet God remains, and still is our Father." To eradicate the wonderful is to place it on a level with other books. Yes! more than that. If the wonderful be untrue more than probable the other is too. Hence its inferiority.

To our Fathers the Bible was absolute authority in all matters of religion. The Jews set a good example in this. When they heard the Word preached they searched the Scriptures daily to see if it be true. Their example has been wonderfully imitated by the heroes of the faith. They regarded them as the only rule of faith and practice. Where the points of church government were involved the question of missions, or manners of conduct, the Scriptures were the code of laws by which they were tried.

Knowledge Necessary.

When I wrote that little piece about the plan of salvation I expected it would be criticised, and I am not disappointed. I discover also that illustrations are somewhat like a piece of gum elastic—capable of being made to cover more territory than they were intended to cover. The contents of my little piece when boiled down is expressed in the following language:

"I take it that an intelligent apprehension of the plan of salvation is essential to saving faith. Not salvation as Bro. Hemby would have me say, because infants and idiots are not saved through faith in Christ as rational beings are.

"How shall they believe on him of whom they have not heard, and how shall they hear without a preacher," etc. "So then faith cometh by hearing and hearing by the word of God."

We learn from the above that knowledge of Christ is essential to faith. Now the question suggests itself what amount of knowledge of Christ should one have in order to enjoy saving faith? The plan of salvation or scheme of redemption as some express it, is the very essence of the gospel itself. The commission is to go ye into all the world and preach the gospel to every creature. The gospel is the promulgation of the plan

of salvation and, as I believe it, without a knowledge, yea, understanding of the plan of salvation there cannot be an intelligent apprehension of Christ which is necessary in order to proper foundation for saving faith.

The nature of one's faith in Christ must depend upon the nature of the knowledge of Christ he has. If the knowledge of Christ is defective, the faith based upon that knowledge is alike defective. For instance, if one has not been taught and brought to see Christ the substitute for sinners, that one will certainly never believe on Christ as his substitute. If he has been taught that Christ will save him provided he "does his part" he has no faith in Christ as a complete and all-sufficient Savior, but just such faith only as such knowledge of Christ will allow. If one has never been taught that Christ is the Son of God, he will never believe in Him as the Son of God. If one has never been taught that Christ shed his blood upon Calvary, died upon the cross that the world through faith in Him might be saved, he will never believe in a crucified Savior. These things, and more, are learned through the knowledge or understanding of the plan of salvation.

The Apostle Paul told the Philippian jailor to "believe on the Lord Jesus Christ and thou shalt be saved" "and he preached the gospel unto him. So we learn that preaching the gospel is something more than simply telling a man to believe on Christ.

It is not our faith in the plan of salvation that saves, but our faith in the Christ, who fulfilled the requirements of the plan of salvation, and the acceptance of whose work was voiced from heaven by the Father when He said "This is My beloved Son in whom I am well pleased." If we do not see and understand the things in the scheme of redemption that Christ was to perform for us, then what do we believe when we say that we believe in Christ.

J. R. SAMPLE.

Praying For Rain.

BRO. EDITOR: We, in writing this, plead the prayer of the old darkey, who thought he was going to be blown away by a cyclone. We don't bother you often, perhaps you will hear us this one time.

We trust the editor will allow us the same privilege of mixing things that Bro. M. C. took in writing on "Dry Weather," in THE BAPTIST of July 31st. We are taught to "watch as well as pray," and I sometimes think it would be well to insert pay. Don't you, Bro. Editor? I notice in my paper of July 31st, on first page, right hand corner, this: T. J. Mayfield, Nov. 1901, which means paid up to Nov. 1st., 1901, so in this mixture you will find \$2.00 to move up the figures one year.

We cannot agree with what we understand as Bro. M. C.'s faith in praying for rain. He is like the old lady who prayed for the bill to be removed, which when arising finding it had not, said, it was just as I expected. The sin of unbelief too often predominates for our prayer to be answered.

We, are also in a part of the drouth stricken Country. Some of us will not make much more corn than it will take to feed the preacher's mule. But it is not too dry for the Lord to be down here, and we believe He will hear us when we ask Him, believing, because He said He would, and has proven it. We asked Him to be with us at Rockhill Church and He has added to our little flock five happy young converts and seven more by letter; which is greater in the eyes of Him who cares for us than many bounteous corn crops.

Seek ye first the kingdom of God and his righteousness and all things else will be added unto you. Often we are found seeking and seeking and praying and longing and looking for the kingdom of God and His blessings while we are using His means to satisfy our own selfish greed, or hoarding it up for idol worship; and if asked to contribute to carry the glad tidings of great joy to a lost world, you are met with the pitiable excuse of \$1.00, 10cts or "hard times." It is only by the grace of God, that we live under such circumstances much less expect temporal blessings. We should not do as did Aaron when Moses went upon the mount to commune with God; give up to idol worship. But continue to trust Him who cares for the birds of the air and lilies of the field and we will never be forsaken nor have to beg for bread and our prayers answered with "hail storms and gully washes."

We see no indication of our becoming an Indian soon, unless Bro. M. C.'s logic holds good in case of drouth as in the case of suicide to which he alludes, and say the whole country is a failure because I have failed, when reports show an enormous corn crop. So "watch pray and pray" right on, and we may still reach the promised land if we hold out faithful unto the end.

T. J. M.

A Request.

DR. J. R. SAMPLE:

Dear Brother—Please be so kind as to tell me the difference between "knowledge" and "intelligent apprehension." The word "intelligent" is synonymous with "sensible," and apprehension is synonymous with understanding, and understanding is knowledge. Therefore "intelligent apprehension" is sensible knowledge. Then, what you did say is a stronger expression than what I quoted you as saying. I like to read your articles anyway.—Read Job 38-2.

JOEL D. RICE.

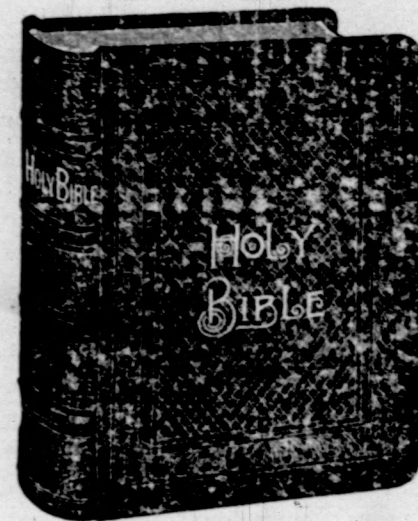
We have on hand a few copies of Webster's International Dictionaries, latest edition, with thumb nail index. These books have been used a little, but are almost as good as new. As long as our supply lasts, we will sell these splendid volumes at \$7.50, delivered. This book new sells for about \$11.50. It is the book we use in our office. Do not wait.

"There is no hope for a man until he has no hope in himself."

A Sunday School Study.

I submit herein a study in statistics which may prove a benefit to our brotherhood of the State. There are in our State according to the most trustworthy statistics 1,280 churches, having a membership of 9,602. Of these there are in more or less close relations with our Convention and working with it 1,011 churches having a membership of 83,563. This leaves 269 churches with 16,099 members affiliating with the General Association. The churches composing our Convention are gathered in 41 Associations. They report 516 Sunday Schools and if to these we add the unreported schools we might safely say there are 600 Sunday Schools in our Convention churches. I suppose it is safe to say that in the main these schools are in the towns and villages, and that the country churches are lacking in this great work. This is a problem with which the country pastor in the main must grapple. What can he do to change this condition? I think it would be a good idea if some of our country pastors would have solved this problem would tell us how it was done. We all know that it is quite easy to start a Sunday School, but how to keep it going is the thing that bothers. I think it is true that our country churches do not feel the need of schools as the town do. The children and grown people for that matter also do not have the same temptations as are presented in town. I believe that all more generally go to church somewhere, and thus do not feel the need of a separate meeting in the capacity of Sunday School. This going to church in the country takes the family as such, and the means of getting there, so that all must go to the same place. If the family go to Sunday School, then they at once face the alternative of missing the sermon at churches which they have been in the habit of attending that are possibly just as near as their own church, and the question reduces itself to one of church attendance or Sunday School attendance. It is usually decided in the favor of the former and to church they all go. If the family decide, and part go to Sunday School, then part so doing must walk, as the grown people use the horses and buggies in their trip. Unless the Sunday School is made very attractive the boys and girls are not sufficiently interested to go. They prefer to meet under other circumstances, and the name of these circumstances is legitimate. Some wise, some otherwise.

Associations.	Churches.	Schools.	Disciples.	Per Ct. Bapt'd.	No.
Calhoun.....	32	9	28	20	6
Kosciusko.....	32	15	20	43	5
Tishomingo.....	4	16	29	35	4
Tombigbee.....	2	1	24	4	3
Trinity.....	2	1	20	...	6
Yazoo.....	4	21	21	50	4
Zion.....	30	8	22	27	3
Chickasaw.....	32	15	19	44	6
Tippah.....	32	12	21	36	4
Cold Water.....	4	27	19	59	2
Deer Creek.....	32	13	18	42	2
Harmony.....	32	14	18	44	5
Aberdeen.....	30	14	16	46	3



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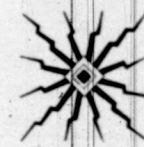
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NO. 5

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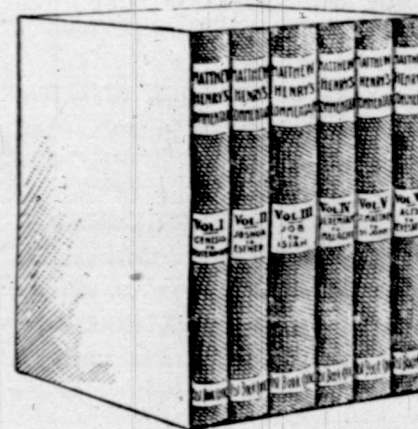


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Central.....	34	24	12	64	5	Magee's Creek.....	9	5	4	55	4
Columbus.....	29	17	12	59	5	South Mississippi.....	4	2	2	50	5
Hopewell.....	16	4	12	25	5	Sunflower.....	12	10	2	83	5
Lebanon.....	29	18	11	62	3	Gulf Coast.....	8	1	7	87	5
Strong River.....	29	17	12	60	6	Lawrence County.....
Union.....	22	12	10	54	4	A. V. ROWE.					
West Judson.....	22	8	14	37	7	At Home.					
Chester.....	32	20	12	62	5	On Saturday before the first Sunday in					
Chickasaw.....	34	24	10	70	5	this month I began my meeting at New					
Oxford.....	23	14	9	60	3	Providence in Copiah county. Results,					
Pearl River.....	21	12	9	57	12	two for baptism, and the church revived.					
Louisville.....	25	16	9	64	3	On the second Sunday at Beach Grove,					
Yalobusha.....	23	14	9	61	3	where I had the help of Bro. S. F. Price.					
Fair River.....	23	15	8	65	12	Results, 23 baptized, 5 restored and two					
Rankin County.....	20	12	8	60	4	by letter, making in all 30 additions to the					
Mississippi.....	23	15	8	65	9	church. My work seems to be in good					
Carey.....	14	7	7	50	8	condition.					
Judson.....	20	13	7	65	6	S. R. YOUNG.					
Liberty.....	14	7	7	50	3	Oxford Association.					
Pearl Leaf.....	27	20	7	74	5	The Oxford Baptist Association will					
Copiah County.....	16	10	6	63	13	meet at Harrison, Sept. 11, Thursday be-					
Bogue Chitto.....	23	17	6	73	5	fore 2nd Sunday in September.					
Hobolo Chitto.....	19	13	6	68	4	FRED A. LAMB.					

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Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
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Shady Grove—Other Items.

Last Friday we closed a fine meeting at Shady Grove near Heidelberg. The meeting lasted only six days, the pastor did the preaching, and thirteen were received for baptism.

The brethren here have just spent two hundred and twenty-five dollars on improvements and the house looks like a new one.

We hope to make arrangement soon to have services at the Heidelberg Church. There are a few Baptists at that point, a splendid house, and there ought to be preaching once a month at least.

We begin a meeting at Waynesboro Sunday, the 17th inst., with the able assistance of Dr. Lowrey, of Mississippi College. The church at Waynesboro has just been furnished with oak pews and we are expecting a blessing.

Have just organized a church of seven over the Alabama line at Vinegar Bend and held a meeting where we had the help of Dr. Cox, of Mobile. We have nineteen members there now and expect to build soon.

Surely the Lord has established the work of our hands and we are encouraged. To Him be all the glory. If we can serve THE BAPTIST call on us. You have our best wishes in your efforts to build up our paper.

AUSTIN J. THAMES.

Bellevue.

A good meeting at Bluff Springs Church, Zion Association. The meeting began first

Sabbath in August, protracted 7 days, baptized 7, with about 14 confessions, the church greatly revived. This church is about to get on wheels and move to Texas.

A glorious meeting at Bellefontaine, with Old Fellowship church. The meeting commenced on Saturday before the second Sunday in August, lasted 8 days, baptized 42, by letter 5, total 47. Bro. A. C. Ball was with us, and did the preaching, and it was well done. This is my home church, and I have been pastor here for 30 years. My other precious daughter Ethel, is one of the saved. Our whole church and community are revived and many happy hearts are overflowing with the love of God.

Dear Bro. Bailey, rejoice with us. I have held meetings with three of my churches, and baptized 70 happy converts. "The Lord hath done great things for us, whereof we are glad." Come to Eupora in September to the Zion Association.

A. B. HICKS.

In a New York Court.

Judge—"Have you formed or expressed any opinion as to the guilt or innocence of the accused in this case?"

Man (drawn as juror)—"No, sir. But I have sometimes thought—"

Attorney (rising indignantly)—"Your honor, this man acknowledges that he sometimes thinks. It is hardly necessary to say that we shall challenge him as a juror in this case."—Texas Siftings.

Fraternally,
J. P. QUIN.

THE HOME

To The Children.

NO. XXIII.

DEAR CHILDREN:

We lived under a tent fly while we were stationed on Mission Ridge. As it was late in the fall we found that our clothing was not quite airy: so we gathered up one end with corn stalks and added very much to our comfort during the cold November rains. At this time we were very much the rich man that Luke tells about, as we were neither clothed in purple nor fine linen, nor were we sumptuously every day. Our uniform was gray pants and jacket, and it was about as much trouble to keep up the connection between this jacket and pants as it is for the ladies to satisfactorily fasten the shirt and shirt-waist; yet we did not feel of the belt at the back. After as they do. Our ration were more suitable for a soldier than military life. The labor that we performed in the discharge of our duties and the bracing mountain atmosphere gave us an appetite for the out of proportion to our meagre accommodations. One bright sunny day, in company with my comrade, I took a ramble over the Ridge into the woods beyond. On our way we passed by where some horses had been fed on the ground. On examination we found a good deal of scattered corn in the dust and trash. There was a treat for our cultivated appetite. So we sat down and culled many sweet precious kernels from the debris and ate them with a hearty relish. After satisfying our craving with these raw grains of corn we proceeded on our way.

On our return to camp we passed by the place where we had found the scattered corn and

A TEXAS WONDER

Hall's Great Discovery. One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates the bowels, cures all urinary troubles in children. If not sold by your druggist, will be sent by mail for receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 624, St. Louis, Mo. See his testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 1, 1901. This is to certify that I have used Hall's Great Discovery for kidney trouble and have never found anything so equal. Its merits are wonderful. Truly as I did, and be convinced.

REV. R. C. WHITFIELD.

saw another soldier picking out and eating the grains of corn as we had done a short time before. It was not extreme hunger that caused us to eat this corn, but a desire for a change.

About the first of November we were moved to the Summit of Lookout Mountain. As we were marching through the forest of the valley between Mission Ridge and Lookout Mountain, we found a newly made grave in a lonely part of the wood with a simple piece of plank stuck up at the head with the name—Moon written thereon with the regiment and company to which the poor fellow had belonged. I have often thought of that lonely grave. The valley where this boy in gray slept his last sleep is now a part of the bustling manufacturing city of Chattanooga. We pitched our tents on top of the now celebrated Lookout Mountain, near a little village, called Summer town, a kind of Summer resort for the citizens of the then quiet

little town cozily nestled down in the famous bend of the beautiful Tennessee river, near where it flows through a gap in the Cumberland Mountains and between Mission Ridge and Lookout Mountain.

From the highest point on Lookout, it is said one can see mountains in four different States, Alabama, Georgia, Tennessee and far away to the east the range of mountains in which the city in the land of the sky, Asheville, N. C., is situated. "Beautiful for situation the joy of the whole earth etc." where is this found?

Miss Eula McDowell writes me that she is delighted with her book. I baptized three little boys and two girls Monday evening. Dear children, give your hearts to God and follow Jesus in the way—you belong to God. Read Ps. 127-3-4 and Luke 18-16. If any of you, after reading this decide to be "followers of the Lamb" tell me of it on a postal card.

UNCLE GEORGE.

ROYALINE OIL

THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.

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Mr. W. W. Leavell, Nevada, Miss., says: "Royalline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

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DR. TICHENOR'S ANTISEPTIC

FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA.

BROOKLYN, N. Y., Feb. 25, 1885. The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS, Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN, Pastor M. E. Church.

Take the G. & S. I. R. R. Quickest and Best.

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Beautiful Wounds.

ERON OPHA GREGORY

Men's wounds exalt them when they tell Of true, self-sacrifice a tale, Whether gotten on battle fields Or in the silent, peaceful vale.

The empty sleeve, the sightless eye Are badges of nobility, When their loss has some hapless life Unfettered and made free.

No bloom of beauty is half so fair As the deep pallor on the face Of one who, long and patiently, Has toiled and suffered for his race.

No hand though shapely, smooth and fair To the world's gaze can ever be As fair as the hand that has been bruised

In service for humanity. No joyous song that ever thrilled The ear as sweet a music holds; As the deep cry of some great soul That supplicates for other souls.

Oh these the honors that never fade Won on the side of God and right; Not ghastly scars, but gleaming stars That e'er more man's pathway light.

An Opportunity "Lend a Hand."

The Children's Home and Aid Society of Chicago would be glad to receive books of any kind adapted to children. In taking charge of children committed to its care by the courts, or destitute of parental protection, the society before placing them in families for adoption, keeps them for a time in "receiving homes" where they are looked after by Christian women and put into better physical and moral condition. A new "receiving home" has just been opened at Rantoul, Ill., and books of all kinds are much needed for the children. Anyone having some to give away, will be helping a good work by sending them to Dr. H. H. Hart, Unity Building, Dearborn St., Chicago.

Seeing What One Looks For.

I met this story. An English officer was on the steamer going to Bombay.

"I have been in India for many a year, and I never saw a native Christian the whole time," he blantly said.

Some days afterwards, he was rehearsing his hunting exploits. Thirty tigers had fallen to his rifle, he said.

"Well, now, that's strange," rejoined the missionary; "I've been in India twenty-five years, and I never saw a wild live tiger all the while."

"Very likely not, sir," replied the officer, "but that's because you didn't know where to look for them."

"Perhaps it was so," the mis-

sionary admitted; "but may not that be the reason you never saw a native convert, as you affirmed the other evening at the table?"

I think the story reveals a very real and ruling principle—you are apt to see what you look for, and you will look for what your heart longs for. I have known captious and criticising people who could see in things about themselves only reasons for fault-finding. I have known others who amid the same surroundings could discover abundant reasons for thankfulness and praise. It is not difficult to tell which is the pleasanter sort of people to meet and the more helpful. Which are you aptest to see in life—tigers or Christians? If you have been chiefly seeing tigers don't you think it is time you began to look for Christians?—Rev. Wayland Hoyt, D.D.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this Tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address

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Mr. F. R. Carlross, of Jackson, Miss., Now at Montecage.

Among the prominent men at Montecage for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montecage, until October 1st and afterwards at Jackson, Miss.

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WOMAN'S WORK.

Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Wood, Secretary, Meridian.

A Wish.

I would there were no aching hearts
In this fair world of ours.
I would that dark, malignant hate
Had sheathed for ever her arrows.
I would there were no hopeless ones
Among earth's sowers, seekers
I would there were no fainting ones
Among its weary reapers.
I would that love's bright radiance
Crowned
The brows enwrapped in sadness,
That in men's souls naught triumphed
But
The music of God's gladness.

ERON OPIA GREGG

Canton, China.

DEAR BRO. BAILEY:

The last quarter has been one of great anxiety owing to the prevalence of plague and cholera. There were several deaths among our members. I am thankful that none of our own missionaries have been attacked and that some of us have not been well for most of the quarter.

My work in Canton has been preaching twice a week to the heathen. On Sundays I preached once and conducted the Sunday School and taught the Bible class. During the week I have taught evidences of Christianity to the ministerial class giving four lessons each week. During the quarter one of the class died of cholera and others got frightened and went home, so we closed the class with ten members.

I have the four Gospels ready for the printer. This is not a translation but a change from the Canton dialect to the Hakka dialect. The brethren are studying this dialect and are anxious to get these ready for use by the time they move to Ying-tak in the fall.

I made one trip to Sai-nam and assisted in the organization of a church of 25 members. We ordained a pastor and two deacons. The church starts off with bright prospects of growth and usefulness. Several have been baptized there since the organization.

I made a visit to Shiu-hing and held a week's meeting preaching day and evening. The

Frank W. Floyd

The above signature is on the wrapper of every bottle of the genuine OWENS' PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

dance was large and the attendance very good. Three were baptized. I spent one day at our Lin-tong chapel where the opportunities were good. I am trying to get our members to build a chapel at this village of ten thousand people. We have some good members at Lin-tong.

At Ho-tau, a branch of the Shiu-hing church, four have been baptized, and we hope soon to organize a church there. The great need of our work seems to be the need of more well trained and consecrated Chinese pastors, preachers and Bible women. I beg you to join with us in praying for more such workers.

We go to Macao next Monday where we will stay for a few weeks and try and recuperate for the fall and winter work.

Yours fraternally,

E. Z. SIMMONS.

National Baptist Convention

Baptists were the first evangelical denomination to begin the promulgation of Bible doctrines in Mexico. In the year 1862 the Rev. James Hickey, a Baptist colporteur, opened work in the State of Nuevo Leon, and as a result Baptist churches were soon organized in Monterey, Cadereita, Montemorelos, Santa Rosa and other places. Afterwards other denominations entered, one after another, and we

thank God for all they have done to extend the Gospel among the Mexican people. At first there were no preachers, churches, members, schools, Bibles, newspapers or tracts. The obstacles have been great and the persecutions bitter, but the work is the Lord's, and He has prospered it to such an extent that today our Baptist churches are counted by dozens and our members by thousands.

In different parts of Mexico Baptist preachers labor under the auspices of different boards, and a few do not receive aid from any board. But this is unimportant. We are all of the same faith and order; we are engaged in the same work, with the same difficulties and all laboring to the same end. It is highly important that we at once recognize our numbers, our strength, our opportunities, and at the same time our great responsibility to the world and to our God.

Though we are widely distributed, we constitute a powerful army, yet an army however great can't do much without organization. There are numerous interests which pertain to us all as Baptists, and to each one of us in particular. The work is great and difficult, and we need the counsel and assistance one of another. That we may the better discharge the sacred trust



committed to us, we should take counsel together. If we are united in spirit and purpose, we will take into consideration the whole field, and seek for those methods best adapted to extend the Gospel to the utmost limits of the country. We may give new impulse and new life to our two papers, *La Luz* and *El Expositor Biblico*; we may deliberate also on *Self-Support*, *Sunday Schools*, *Education*, general and ministerial, and other subjects which have vital connection with the spread of the Gospel. These various ends may be accomplished by means of a National Baptist Convention. Whether it is to be annual, biennial or triennial may be determined at the first session. Now, what say the brethren about the organization of such a Convention? Speak out!

J. G. CHASTAIN.
Guadalajara, Mexico,
July 23, 1902.

NOTE:—The Spanish original from which the above is translated appeared this week in *La Luz*, our Baptist paper published in Mexico City. J. G. C.

Where Shall I Send My Boy?

I GUARANTEE to keep your boy at his books, off the streets, away from bad company, personally to direct and help him two hours daily in night study, to give him the best board, train his body, mind and morals harmoniously. Read what ten leading Missisippians say of my responsibility, in Lexington Training School "Announcement" just issued. Have you not often wished for just such school as this where you could send your boy and know he was safe? If you send him to me, his thorough preparation for college is assured. If you wish him grounded in the rudiments of a practical training, this is the place. Health is excellent—no physician calling in three years. Write for our catalogue or announcement today; it tells you our plans. W. T. FURBER, principal, Lexington, Miss.

The red seal of a kiss is sweet
As violets dashed with dew.
But something else is hard to beat,
And that's the Red Seal Shoe.

TEMPERANCE.

BY W. H. PATTON.

Liquor Traffic.

The open saloon is a training school for vice and immorality. It is antagonistic to the church and all that is noble and pure. It is the hot-bed of profanity, stealing, burglarly, arson, lechery, prostitution; a den to ruin the peace and happiness of families. The saloon is no respecter of persons; your boy and my boy are decoyed in and ere we know it are victims of intemperance. They dethrone reason, incite anger, cause murder and theft, and supply the courts with criminals. They increase the taxes, fill penitentiaries with convicts, to work against free labor, fill our mad houses for us to support, furnish culprits for the gallows, rob the women and children of the hard earned wages of their husbands, and fathers, and send them home at unreasonable hours to abuse, if not murder them, and it is a profound mystery to me how a man can be a witness for Christ or be entitled to the name, Christian, and vote to retain the open saloon. I cannot prevent my mind reverting to a certain whisky, Presbyterian Church. May the Lord open their eyes that they may see the error of their way, and witness for Christ.

What the Liquor Men Say.

The "New England Liquor Dealer" says: "The latest returns from Portland, Me., show that prohibition does not prohibit and that Sheriff Pearson's term in office has been a dismal failure."

The editor had better consult some of his craft in Portland.

Bontfort's "Wine and Spirit Circular" thinks it would not be a bad idea for the men in power to be reminded of the fact that the whisky trade—the distillers, the wholesalers and the retailers—is united on these propositions: that it is a mighty trade financially, that every retailer is a political worker and every saloon is a political club, furthermore that while we do not mean anything that is not right or reasonable or expedient, we do want some consideration at the hands of our national lawmakers.

Frank W. Floyd

The above signature is on the wrapper of every bottle of the genuine OWENS' PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

The "Wine and Spirit Gazette" considers the labor unions hostile to the trade. Its editor says: "Whenever the question of liquor is raised an outspoken hostility of the organized labor movement to the liquor interest is manifest at once. We may regret this hostility, but it is there. The organized liquor trade of the country is humiliating and stultifying itself in seeking an alliance with a body of men so outspoken in their hostility to the cause of personal liberty as the labor leaders are."

In an urgent call for a union of the liquor dealers of Ohio, the editor of a liquor organ of that State says:

"The time has long been wanting when the liquor men of the country should have been organized. The past and the experience they have gone through have taught them a bitter lesson, and still, with all that, they have kept apart, only to suffer and receive stones for their good deeds. We not only speak for Ohio, but we speak for the country at large."

The editor of another liquor organ recommends that some missionary work should be done to enlighten the "benighted" members of the W. C. T. U. He says:

"The influence of the females

who compose this organization is everywhere evident. They support every law that aims to restrict the liberty of the male. They were influential in an important degree in securing the abolition of the army canteen. Their influence with legislators in all parts of the country is amazing."

"We must somehow," he adds, "bring them up to our standard of intelligence, for if we don't there is a danger that they will drag us down to theirs. The notion that they deserve respect and forbearance because they mean well is all wrong. Hell is paved with as good intentions as any of theirs."

The Liquor Trades' Review, an influential liquor organ, in its issue of May 20, thus serves notice on legislators and all candidates for office.

When a Congress prostitutes its intelligence to the shrieks and clamors of a noisy mob to pass the Anti-Canteen bill; and an Executive Department promises to forbid the sale of liquor to sick, exhausted, hungry and thirsty immigrants at points of landing, then it is high time for the Liquor Interest to assert its right, and say to the truckling, spineless and cowardly politician: This is the limit of our endurance; patience has ceased to

be a virtue; we don't propose any longer to play shuttlecock to the prohibitionist battledore; and we hereby serve notice that from henceforth we will not allow past political affiliations to control us to the extent of compelling us to vote for those weak enough to be coerced and terrified by enemies into doing acts of oppression and outrage against us."

Bontfort's Wine and Spirit Circular makes the rather startling announcement that the saloon may be made a powerful agent for the moral and intellectual elevation of humanity. "A saloon," it says, "may be, and should be, conducted in such manner as not to lower but to elevate the characters of those employed in it, as well as of those who visit it."—Champion of Fair Play.

FREE TO OUR READERS.

Botanic Blood Balm for the Blood.
If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

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Session of 1902-03 opens September 18th, 1902; Summer Term, 1903, opens June 16th.

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Elder M. E. Church South, No. 28 Tenth St., Atlanta, Ga.

Blue Mountain Female College,

A Home School for Young Ladies.

Superior Location, New Buildings, Thorough Equipment,
Pure Water, Pure Air, Pure Influences,
Strong Faculty, Solid Work, Good Care of Girls.

Largest boarding patronage of any private female seminary in the South.

IF You Want Our Catalogue, Drop Us a Card.

LOWREY & BERRY, Proprietors,
BLUE MOUNTAIN, MISS.

Personal.

—During Bro. Butler's absence on vacation, Bro. L. A. Moore is supplying for him at Natchez.

—Rev. W. D. Lancaster, of Ocala, Miss., died on the 2nd instant of an advanced age. We remember meeting him at the West Judson Association a year ago.

—Bishop Cooper of Canton, disappeared on the Second Church people last Sunday night, while waiting in Jacksonville for a train and preached a fine sermon on "The Anchor of the Soul."

—The announcement of The McHenry High School has made its way to our table. It is a very neat pamphlet and sets forth the advantages of McHenry to the boys and girls of that section of country.

—The Biloxi Herald special edition of last week is very attractive. It would do credit to any city. Along with a great many illustrations appear a creditable cut of the Biloxi Baptist Church.

—Our young friend, Prof. T. H. Freeny, has been elected to, and has accepted, the principalship of the separate school district of Utica. He is a Mississippi College boy, and proposes to honor his alma mater.

—Rev. W. F. Varborough, of the First Church, Jackson, and family, are spending some weeks in Louisville, Ky., with the parents of Mrs. Varborough. The pulpit here will be vacant for two or three Sundays.

—Dr. A. P. Montague, the new president of Howard College, assumed the duties of his new position on the 15th inst. He resigned the presidency of Furman University to take up the work at Howard. We remember his strong address at Asheville last May.

—Rev. R. A. Cohron, pastor of Utica and Gallman, has had a vacation voted him, which he will spend with his daughter, Mrs. E. B. Lowrey, in San Antonio, Texas. He left Monday for a vacation of one month. He is one of our best men and most efficient pastors. He has just closed a fine meeting at Gallman.

—Dr. O. F. Gregory of Baltimore, Md., will enter upon his new pastorate with the Adams Street Church, Montgomery, Ala., on Sept. 1st. He has been pastor of the Fourth Church, Baltimore, for the last seventeen years, baptizing nearly 300 persons into that church during this pastorate. Nearly all Southern Baptists know him as one of the efficient Secretaries of our Southern Baptist Convention. This Baptist welcomes you, Dr. Gregory, into one of our neighbor States.

—Harris' Bus. College, Jackson, Mississippi, secures a greater percentage of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

Relief in Six Hours

Distressing Kidney and Bladder Disease relieved in six hours by "The Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

Poplarville High School

Poplarville, Miss.—400 students; 150 Boarders; 48 Pupils in Music; 44 in Expression; 10 in Stenography; 15 Graduates; Special Provision Made to Accommodate Worthy Pupils of Limited Means.

Eleventh Session opens Tuesday, September 2, 1902.

Write for Catalogue.

W. I. THAMES, Principal.

Dyspepsia Cure.

Walker's Famous Dyspepsia Cure, instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold by mail. Price, \$1.00. REV. E. H. WALKER, Box 92, Atlanta, Ga.

Birmingham Business College
Offers advantages for students entering now. Railroad fare paid. Positions guaranteed. Birmingham needs bookkeepers and stenographers. Write for illustrated catalogue, free. WILLARD J. WHEELER, President, Birmingham, Alabama.

Caldwell Training School

FOR BOYS AND GIRLS.

Strong Faculty, Location Healthful, Good Board, Terms Reasonable. Morals of our students receive special attention; there is not a drinking saloon in less than seventeen miles of the school. Students are prepared for leading colleges and universities; we do thorough work. School seventeen miles east of Nashville. Number of pupils limited; apply early. Nine months session opens August 18, 1902. Address W. A. Caldwell, A. M., Prin.; or, J. M. Carver, Sec. and Treas., Mt. Juliet, Tenn.

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